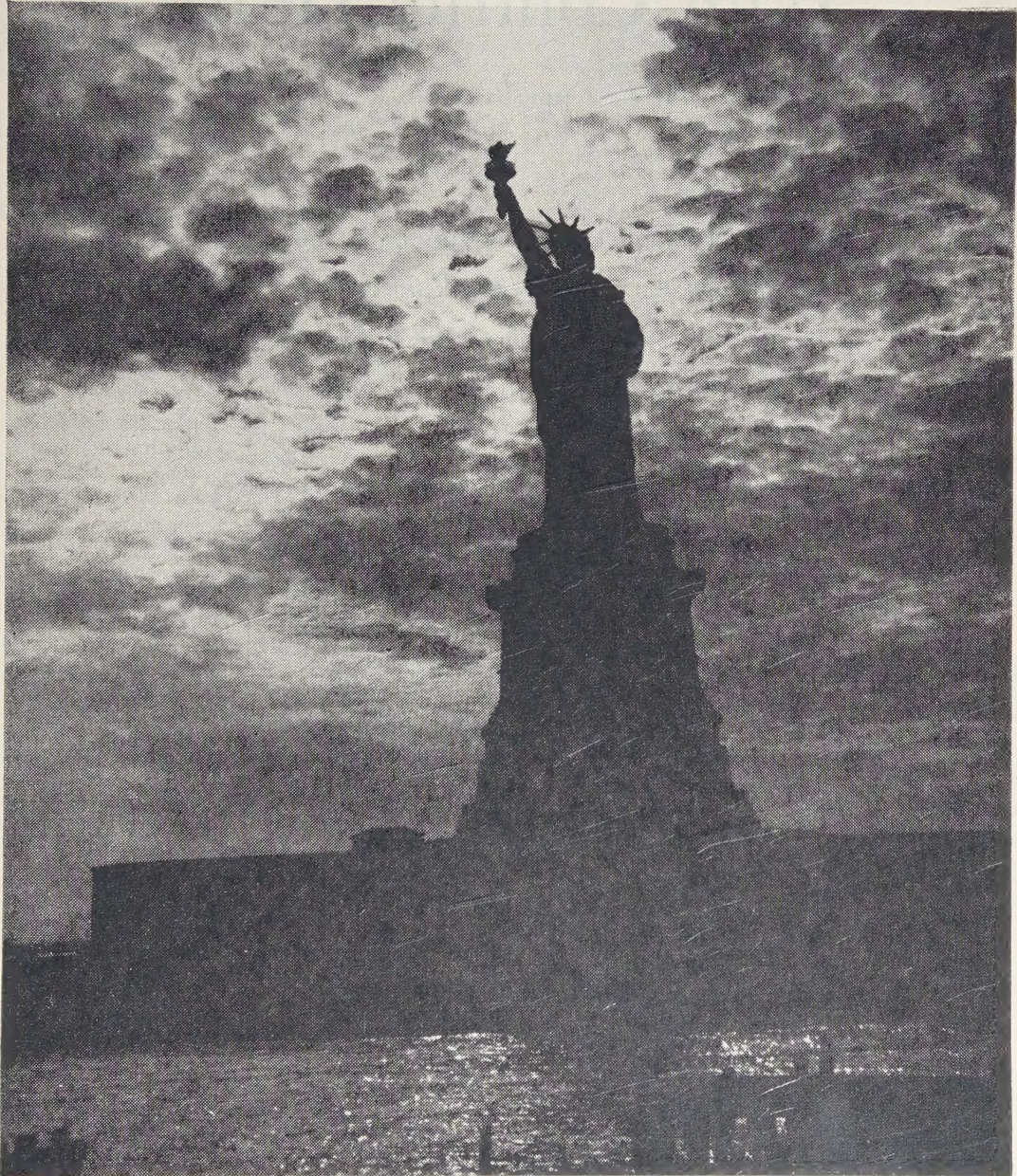


Lutheran Herald

GATEWAY TO LIBERTY



RNS Photo

... Give me your tired, your poor, your huddled masses yearning to breathe free,
the wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed
to me. I lift my lamp beside the golden door. Inscription on the base of the Statue of Liberty



With Contrite Heart

MARY BELDEN

*In humbleness we stand before our dead;
For liberty the precious scroll is read.
With contrite heart we hold the things they gave,
And place the cross of love above each grave.*

*Let not the flood of tears withhold our praise.
We have passed through our most momentous days,
And with thanksgiving we uplift our eyes
Above the rampart where Old Glory flies.*

*Created free, we live and die in grace—
No voice, no soul, was stifled in this place
Unshackled as the sunshine on the sod,
Free to bow down and worship Him, our God.*

In THIS IS AMERICA, The Book of American Thanksgiving Poetry

LUTHERAN HERALD

O. G. Malmin, Ed.

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Lutheran Herald

Interview in Urach

Philip H. Hoh

Just exactly what happens to the clothing you give to Lutheran World Relief? Are you sure it's going to the right people—those who need it most? In the following true story, Mr. Hoh, who is stationed in Stuttgart, Germany, as representative of the U. S. A. Committee for the Lutheran World Federation, supplies the answer.

It began when Bob Tepper stopped me after a staff meeting and said, "I just got a letter from a Mr. Wells, spokesman for a group of Latvian Lutheran and Orthodox refugees in an old folks' home at Urach. He said they are in need of clothing. Can you do anything about it?"

"Well," I answered, "that depends on a lot of things, such as how badly do they need it, when did they last get some, who else needs it more, why can't the local welfare agency give it to them, and so on. Tell them to write me what they need and why. Then I'll drive down and take a look."

Two days later I received a letter from Bernard A. Confer, administrative secretary of Lutheran World Relief. He also had a letter from Mr. Wells, was forwarding it to me. Would I investigate? My secretary, Baroness Hahn, and I gave it the routine check. We asked the Evangelical Hilfswerk headquarters for Germany what it knew about this group. Our questions were referred to their local office in Urach. In another two days the answer came back from the social worker in charge:

"This Latvian group, some Lutheran and some Orthodox, are not in any particular state of need. If, however, you are able to do any-

thing for them, we hope you will also be able to do something for those of Orthodox faith as well, as we do not like to differentiate between peoples of different faiths."

The last sentence was unnecessary; Lutheran World Relief never distinguishes on grounds of faith, color, or anything other than need.

Then Mr. Wells' answer to my indirect request arrived. It listed the exact number of shoes, shirts, suits, dresses, underwear—everything that was needed, all with the exact size attached. Could we help, please?

We made an appointment with Herr Maurer, the manager of the home. Monday early we drove down to Urach. The question we had to answer was: did the people in this home need clothing as much or more than other people in Germany to whom we were already distributing it? You see, for us it is never a question of having something extra lying around; it's always taking from Peter to give to Paul. Although Lutherans in the States send over tons of clothing, still there's never enough.

If I decide to take one pair of shoes out of a carton going, let us say, to Bavaria, it means that somebody



This aged Silesian grandmother, a lonely refugee living among 8,000 other homeless people in a huge barrack camp outside Luebeck, Germany, receives a coat through LWR.



NLC News Photos

"Do you think it will fit?" is the question of a refugee mother as she holds up a dress "for size" in a German church relief office. These are but two of thousands who have received help through LWR.

in Bavaria in a barrack camp or in a tent in the Bavarian forests, is not going to get a pair of shoes—because someone somewhere else needs them more. Every time I check with Vernon Strempeke, our representative in Munich, to see how distribution of clothing is working out in that area, I get the same answer: “Just one problem; there’s not enough.”

As we drove to Urach my memory wandered through the camps filled with refugees throughout Germany. I thought of the situation in West Berlin, eighty camps jammed beyond description. I thought about Uelzen and Braunschweig and Giessen, camps again filled with expellees from the East zone. I thought of some of the people who had been living in these camps since the war’s end, probably forgotten now, for public interest has focused on the Berlin situation. I thought of the supplies we were still able to maneuver into the East zone of Germany, to folks living in terrible need and under terrible pressure.

Could it be possible that the old folks in Urach needed a suit, a dress, a pair of shoes more than these others? And how could I find that out in just one hour’s visit? This kind of decision can tear your heart out, no matter how you decide, but it’s got to be made. As we drove along I made a little prayer: that God would let us see the situation clearly, evaluate the need justly, and if we couldn’t give these old folks anything, help us to say the right words, so that they would understand why.

It was easy to find the home; everybody knew where it was. Herr Maurer and his wife greeted us at the door. They were very friendly, very nice—hard-working, good people. Herr Maurer showed us through, answered our questions.

It was a nice home, old but clean—not a speck of dirt anywhere. The Latvians, twenty-five of them, had been put in the home after the war by the International Refugee Organization (IRO), which had paid to have second and third floors set aside and done over for them. But since IRO finished its work, the people were just receiving normal state welfare support. They got, for example, nine marks a month pocket money (\$1.75). Out of this they had to buy everything other than regular food and absolutely essential clothing. An extra orange to eat (10c), a bar of candy (20c), a letter to a friend in South America (25c), writing paper, ink, toothpaste, soap, and so on.

“Herr Maurer,” I asked, “do you believe that the Latvians here are in dire need?”

“No.”

“Are they getting facilities and supplies equal to the Germans who live here, on the first and fourth floors?”

“Same food and clothing, but they have better quarters than the Germans.”

“When shoes wear out, what happens?”

“They take them to the local welfare agency and have them resoled.”

“Who pays for this?”

“The state. The same is true for medicine, doctor expenses, dental work, glasses.”

Through other questions we also found out that the Germans in the home were mostly feeble-minded, and that some who were working on the home’s own farm earned a little extra for themselves. The Germans on the fourth floor were too old to work.

The Latvians didn’t associate much with the Germans. They came from a different background, highly educated, cultured, aristocratic. They found it hard to feel at home with the feeble-minded inmates and the townfolk. The manager could understand this. I could not.

There were more questions. Then I asked if I might speak with Mr. Wells. Herr Maurer thought this was an excellent idea. Mr. Wells was located. He came in. The Maurers excused themselves.

Mr. Wells was a husky well-dressed man full of energy for his sixty-nine years. He could speak several languages, as could most of the Latvians there. He was interested in the arts and sciences, interested in everything. The suit he was wearing had been sent by someone in America. He was quite proud of it—“Such good material.”

As we talked, one thing became increasingly clear. These Latvians were top quality people. They came from the “Main Line” of Latvia. Many had been brought up in mansions. They just couldn’t feel right in the same shabby outfits and wornout clothing that the feeble-minded Germans in the institution wore, even in the leather shorts or faded blue print dresses and aprons of the townpeople. (Most Americans would have to see the oxcarts carrying steaming piles of manure through the town streets, the bent shoulders and lined faces of the peasants—“farmers” is the wrong word—the general smell and atmosphere of a typical farm town in southern Germany—see it to appreciate the difference between the two types of people; the Latvian refugees and the local folk.)

These old people needed a newer suit, a cake of soap, a newer dress. Not because their clothes were unusable or their faces were dirty, or their dresses were torn in strips; but for their morale, so they could walk with their heads up, feel that they were people, that they had not lost their human dignity. If you look like a bum long enough, you begin to think maybe you are one.

“There are exceptions, like one old lady in this home. She was eighty-some years old, loved to play the piano, gave free lessons to everybody around. She never complained, never asked for anything, was always cheerful.”

(Continued on page 62)

THE REVISED STANDARD VERSION OF THE OLD TESTAMENT

VI

have examined quite carefully a few of the more recently criticized passages in the Revised Standard Version of the Old Testament. We have tried to show problems of translation involved from the viewpoint of language. We have been just as concerned to illustrate what we believe to be correct principles of interpretation of prophecy. We do not believe that it is possible to discuss the merits of RSV objectively unless we know the linguistic facts and understand how to interpret. God spoke by the prophets "in many and various ways" (Hebr. 1:1, RSV; AV, "at sundry times and in divers manners"; ASV, "by divers portions and in divers manners"). The prophets themselves are represented as searching diligently as to the meaning of their prophecy; and no wonder, for prophecy often has double reference, applying to the prophet's own situation and yet pointing beyond it.

Another way of stating the same truth is to say that prophecy may have both a contemporary and an eschatological or future significance; but its religious meaning for the contemporary scene comes first. To interpret Old Testament history, prophecy, or doctrine without regard to its historical milieu will inevitably lead to misinterpretation. There is an historical development of God's self-revelation as recorded in Scripture. In one matter the Old Testament does not speak as clearly as the New. The New Testament has its roots in the Old, but we do not find New Testament fruit in every Old Testament branch.

We would like to proceed now with an objective evaluation of the RSV Old Testament. If we should indicate in a few instances that the translation is something less than perfect it is with no desire to create a "fighting issue" but in the hope that even a few flaws will not hinder us from seeing the excellence of the whole.

Let us test the RSV first as to its treatment of the "covenant" passages. The covenant is one of the major religious concepts of the Old Testament. It is vital to a correct understanding not only of Biblical history but also of Biblical theology and prophecy. That is especially true of the covenant with Abraham, which became the basis for the covenant with Israel; but it is true of the whole covenant concept in the Old Testament, which on closer examination can be seen to be essentially one destined to be fulfilled in the new covenant in Jesus' blood. The first covenant reference is in Gen. 6:17-18, the covenant of salvation from the flood. The translation

in these verses is accurate and good. The change to the pronoun *you* instead of the archaic *thou* is a distinct improvement.

The expanded covenant with Noah in Gen. 8:20-9:17 is just as excellent as to literary form. The translation is not slavishly literal. Need it be in order to be a good translation? Must there not be a certain freedom if good Hebrew is to be translated into good English? The RSV in this passage *is* good English: it is easy to read, and it is also true to the sense of the Hebrew text. Note especially the directness and the clarity of ch. 9:4-5. "The sign of the covenant" (vs. 12) is a more natural expression today than "the token of the covenant." "Your descendants" (vs. 8) is here a good translation of the singular collective Hebrew noun *zera* and needs no explanation. The truth of the divine initiative in the covenant is carefully preserved.

In the case of the covenant with Abraham the key-passages are those that record the so-called "blessing of Abraham" (see Gen. 28:4; cf. Gal. 3:14). The first promise of this blessing is in Gen. 12:2-3. There are several facets to the promise: God will bless Abraham by making of him a great nation, with a great name; God will make Abraham to be a blessing to others; God will bless or curse men according to their attitude towards Abraham; and then, as the climax of the blessing, the statement at the end of verse 3, where RSV makes a change in translation from the passive verb to the reflexive.

What are the reasons for the change, and how does it affect the sense of the passage? This is an important passage. The promise contained in it is repeated with slight variations in four other places in Genesis: ch. 18:18; 22:18; 26:4; 28:14. It is mentioned twice in the New Testament, in Acts 3:25-26 and in Gal. 3:8ff. The King James Version uses the passive form of the verb throughout, as do the Septuagint and the ASV. RSV uses the reflexive in all five passages in Genesis but gives the passive as an alternate rendering in the footnotes; in the New Testament it uses the passive.

The linguistic facts are these: In the five Genesis passages two forms of the Hebrew verb are used. In the first two and the last we have the Niphal stem, which can be either a passive or a reflexive; it was originally a reflexive though in actual Biblical usage it is more commonly a passive. In the other two passages the Hithpael form of the verb is used, which normally has a reflexive or a reciprocal significance; whether it ever

can be used as a passive or is so used in the Hebrew Bible is, to say the least, highly debatable. Nevertheless the earliest of the versions, the Septuagint, translated all five verbs as passive. The King James Version does the same. So does the American Standard Version, though a marginal note calls attention to the possible reflexive translation of the two Hithpael verbs. RSV translates all five verbs as reflexive.

But why should all five be translated alike when they are not alike in the Hebrew? It may be that both versions, King James and RSV, are at fault. Why not use the reflexive translation for the Hithpael in Gen. 22:18 and 26:4, as it certainly is used even by AV in Is. 65:16? Why not use the passive translation for the Niphal in Gen. 12:3; 18:18; and 28:14, as it certainly is used as a passive in many instances in the Old Testament? Why may there not be more than one way in which to express truth both in Hebrew and in English?

There is deep Messianic significance to either translation though the passive is the more direct of the two. There is a spiritual significance to the life of Abraham, and to the history of Israel, which leads others to seek for themselves the blessing wherewith God has blessed Abraham and his descendants. For the blessing of Abraham was predominantly spiritual in character. It was the blessing of God's presence, and of the ministry of the Word of God through the prophets, and of freedom of access to the mercy-seat, and of the means of expiation for sin through Divinely ordained sacrifices; and yet, real as this blessing was, it was only a foretaste and a prophecy of the fulness which is in Christ. That much is clear from the Biblical witness. The fulfilment of the blessing of Abraham in the reflexive sense follows the pattern indicated in Is. 65:16 and 2:24, with emphasis on the *result* of the blessing. The fulfilment in the passive sense puts the emphasis on the *medium* of the blessing. Both are true, of Abraham, and of Israel, and of Christ.

Ex. 2:23-25 is a transition passage to the covenant with Israel. The translation in RSV cannot be improved upon.

In Ex. 19:3-6, with its preliminary statement of the basic terms of the covenant at Sinai, RSV has rendered the unique Hebrew word *segullah* as "my own possession." The word really means both *possession* and *treasure*, or a highly valued possession. It is difficult to bring out both aspects of the meaning clearly in the translation, although the one may imply the other. My personal preference is for the word "treasure" as in the King James Version, omitting the word "peculiar"; but I have no quarrel with RSV in stressing the thought of *that which belongs to God*.

The overall story of Moses, as also that of Abraham, is well done in RSV.

The key-passage to the covenant with David and the Messianic implications is in II Sam. 23:1-7. Here RSV makes sense of verse 5 which in both AV and ASV is a bundle of contradictions. There is an even better translation of the passage as a whole in the American Jewish Version, especially of vs. 3-4, but RSV is an improvement over the King James.

Another significant covenant passage is Jer. 31:31-34 which predicts the making of a new covenant. Even in so many other places it is hard to improve on the Revised Standard Version for simplicity and beauty of speech and for clarity of thought. How much more meaningful, for example, it is to our generation to speak of putting God's Law "within them" instead of "in their inward parts"!

These are sample tests only, but they show that RSV is a good translation in this one important area of Old Testament teaching which deals with the covenant. We have still to speak of the *theology* of the covenant, but that we shall combine with our second test in another article. The concept of the covenant is too broad to cover in a single article, or even in several articles, for it touches on every phase of Old Testament teaching. Judged on the basis of the significant selections so far examined RSV stands the test.

THE SACRED BOND

THEODWINE BRANDT

Father, because You answer when I call

I have no fear.

Your love sustains me. When dark shadows fall

I feel You near.

And when the craggy thorn-clad hills loom far,

I scan the height

To greet the hour where God lets down the bars

That ends the night.

I plumb the depths of Your enduring love,

And lift my eyes

To see emerging from night's darkened cove

The dawn-washed skies.

Your love will guide my footsteps far beyond

This rugged land.

Thank You, Dear Father, for the sacred bond,

Your outstretched hand.

Where Is Mahabo?

Vernon Toso

is an account of visiting and establishing a native church in an area that had as yet not been reached. Though such areas are becoming more rare in our field in Madagascar, there is still opportunity for new missionaries to see virgin soil for the Gospel. This was my first of such experiences.

But here in the south central part of Madagascar we were surrounded by rolling plains suited for extensive grazing of cattle. The people in this semi-arid climate live in villages near streams fed by springs. These villages of mud huts and grass roofs scattered around this area are so well blended in with the grass, rocks, trees, and trees that only many diverging cow paths can focus your attention to an approaching village at a distance. Such was the case with Mahabo. But first a little historical explanation.

Starting a new work usually begins with a request from the people. The natives of Mahabo had requested a catechist and built living quarters and a suitable place for worship four years ago. Lack of native workers until now left them waiting, but they waited patiently. At the first district meeting this year we agreed to place a young catechist in this new field. Now all that remained was to get the worker to his new station. We had to find Mahabo for him! Early on Monday morning three bikes could be seen along a winding cow path northeast of Bekily. The new catechist was being escorted by the native pastor and myself. We knew the village was about twenty miles northeast of Bekily. It was soon obvious that a hard day's work lay ahead. The rainy season just ending had rutted the cattle trails deeply. My bike had its saddle bags filled with readers, a few New Testaments, catechisms and hymn books, and a supply of water and sandwiches. Essential as I had these were, there were times I wished they were not so heavy. My native comrades were riding borrowed bicycles and were not very capable in handling such a mode of transportation, otherwise they could have been of some help with my excess luggage.

In a short time we came to the one and only big river we had to cross. For the pastor and catechist it was easily done. Their sandals, made from automobile tires, were shed quickly, their unladen bicycles tossed over their shoulders, and off they went. I had to remove my shoes and socks, roll up my new khaki trousers, and wade through them. The rocks were slippery, my hands were sore; a slip now would give me a much unwanted morning bath. The water became deeper and deeper. Had I rolled my trousers up far enough? After all they were new, and it would be nice to keep them that way

for a couple of hours anyway. I made it! Safe, sound, and dry. Shoes on again—we were off.

Our trail continued to be a cow path. Little creeks would slow us down. It was apparent my new khakis were in for a real initiation. We began crossing rice paddies, then more brooks, and more mud, then rocky highlands again. We came to a village named Andabalavo. The people there, too, have wanted a catechist for some time. There was a round of hand shakes. The chief was very friendly. As we prepared to leave, I asked him, "Where is Mahabo?" He faced northeast, stuck out his chin, and extended his lips. This native way of pointing is a bit humorous at first, but is rather effective at that. I ventured to ask him the distance next.

"Well, I tell you, it's this way. For the man who knows the country, it wouldn't seem very far; but for the stranger, it's still quite a ways." I was soon to discover that that was more informative and exact than if he had tried to estimate the number of miles.

I thanked him for his sage information and with another round of hand shakes we set off more determined than ever—yes, down the usual cow path.

We had soon been riding four hours. "Mahabo must certainly be but a short distance now," I thought. A couple herd boys were sighted, and we asked, "Where is Mahabo?" We gave a slight groan when told that we must have taken the wrong cow path a ways back. This was not the trail to Mahabo! One of them congenially walked with us a ways and showed us a way of cutting across country. From here on in for an hour, a cow path would have looked like the Lincoln Highway. We rode, pushed, carried our bikes; across rice paddies, shoulder high grass, underbrush, and hills—and the day was getting pleasantly hot. Goodbye, new khakis, you were new at least a couple of hours, you are looking a bit mud splattered entering your fifth! I laughed as I thought back on my pre-flight training a decade ago. This was not unlike one of those infamous navy obstacle courses!

One more time in a little village we had to ask the question, "Where is Mahabo?" This time an elderly woman gave us her idea of where it was, though she had never been there. I've decided it's an international weakness—this inability to give clear directions to a stranger. It's a little more vague out here because instead of an outstretched arm and a pointed finger, you have an outstretched chin and a pointed lip. This makes talking rather difficult for a short while. Well, we watched her point, and set off like honey bees. At long

last, off to our left we saw some huts—could it be? Yes, it was! Mahabo! Tired, but happy to have reached our destination, we rested our bikes against the still unused chapel. At long last it was to be frequented regularly.

We were royally welcomed. Everyone had to shake hands with these new visitors. It gets almost exasperating, trying to shake all those hands outstretched from the throng of people encircling you. With that formality completed, we called a meeting in the chapel. Interestingly enough, no women attended. About twenty-five husky men came and squatted in a circle within. The pastor introduced to them effectively our purpose in coming. They listened. Soon a discussion was in progress in a dialect so thick that I signed off and just looked interested. At the end, all seemed happy. I was presented with a couple of chickens and some eggs. It never occurred to them that it would be a bit awkward to get them home! But they bought all the books that had burned a lot of energy coming, so I accepted their well-intended gifts. It was agreed they would come to Bekily with an oxcart to haul their new catechist's belongings, his wife and two small children to their new home. With that we bid farewell.

Two months have passed by since that rather fatiguing bike trip. I have made it once since. Due to a late start and a lot of bike trouble, I was forced to sleep in a little village enroute. The best they had to offer me was a little Catholic chapel. That was the first night I was to realize cockroaches can bite! I was sleeping on straw mats on the floor with my mosquito netting tucked around my air mattress. During the night my toes had untucked the netting and had become the feast of the giant-sized cockroaches that had been dropping like hailstones from the grass roof to pay homage to their slumbering intruder. It didn't take many bites to awaken me! I desperately pulled my toes into cover, and retucked the mosquito netting. The hailstorm of cockroaches continued, but my fortress remained intact.

At Mahabo I discovered over one hundred regularly attending Sunday morning worship services. Fifty children were studying every day and coming to Sunday school, and they had already learned by memory the Ten Commandments and Luther's explanation of them. This was no longer a meeting of the village council! The chapel was packed with men, women, and children, all in their nicest clothes. The congregation had learned a hymn and sang it with fervor. I asked them to come to Bekily for the district meeting and sing that hymn for us.

To our pleasant surprise, those people did come—sixty-five, to be exact. They came walking alongside two yoke of oxen pulling some of their provisions. The

rest was in baskets on top of the women's heads. They attended each meeting faithfully and reverently. Though they were all, as yet, heathen, they earnestly listened to the Gospel. They sang their hymn for us, "O Spirit, Come," and their children recited by memory an adaptation of the story of Saul's conversion. The morning they started back again to their village. It has been a big event in their lives and in ours.

Mission News

R. A. S.

The following item has been received from Miss H. Eide, Zululand, South Africa:

"We have had some very fine League rallies this year in all the districts in which we have been. Yesterday we were very surprised to have two heathen girls come and ask to join the Pocket Testament Movement. After several of us had explained it to them, they still insisted that they wanted to join—the first two heathens to join this movement, I'm sure. May it lead them to Christ during the year."

From Colombia, South America, with all its difficulties and troubles, we have the following encouraging note from the Rev. Harold Olson:

"We are having beautiful weather. The house of worship parsonage is now practically finished, and it is a little house, so compact and yet practical. They have the roof on the church done this coming year and we are hoping to be able to start using the church in August. It will be a thrill when that day comes. The other evening the congregation decided to take up an offering for chapel furnishings the 7th of June for whatever is lacking to take it out of their treasury. The young people's group is giving 100 pesos toward the baptismal font. The furnishings will be made by one of the members of the congregation who is a reliable cabinet maker."

From South Africa we have a brief letter from Torbjorg Loken:

"This year I enjoy very much to have Sunday school for little tots here at the Girls' Home. They start about seven o'clock in the morning. The girls standing here are very eager to help. I think our most important task should be to teach them to evangelize their country. We have also been visiting quite a bit, and how happy they are to feel themselves as 'missionaries.' We don't see so much after the work among the children, but even so, we know it is not in vain. It may be years before the Word bears fruit, but the seed is there. That is good to know in the work among children."

Let Your Light Shine

Fernanda Urberg Malmin

your congregation building a new church? Have you ever thought of suggesting to a Sunday school class that the pupils purchase the Baptismal Font for that new church?

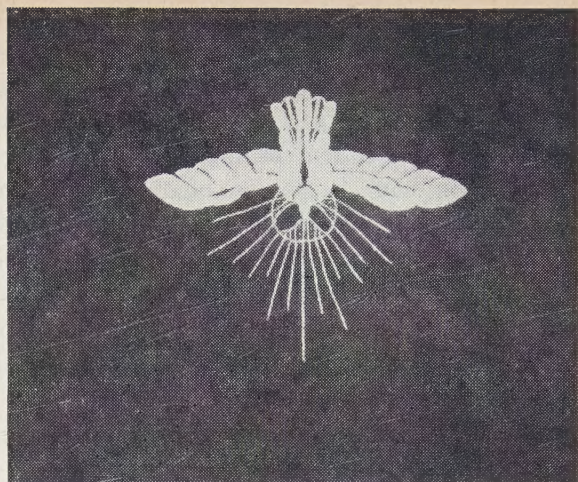
There is a fifth grade class in Ohio which is doing that. Mrs. Stevens, the teacher of this group says, "The Baptismal Font is close to my heart, and it always has been." This little group of ten-year-olds takes up worship offering at each class session. They call it "Font Offering." They are told not to ask their parents for the money; they are saving their own, earning it in various ways: refraining from things they themselves want because they want to purchase the Baptismal Font for their new church. The Font will cost about three hundred dollars.

There are John, Jane, Virginia, Arlene, Gene, Jane Marie, Betty, Sussan. These children banded themselves together about a year ago, pledging to do this. Some save from their allowance; one runs errands to save money; some have sold cookies; one mows lawns; the girl helps her brother deliver the Sunday paper and contributes her share of the earnings. The group as a whole is obtaining "white elephants" from all over the world, hoping that this too may add to the growing fund.

The day I visited this class the group was studying chapter 35 in *God's Chosen People*, about the "Doors opened." Surely, what a lesson this class can teach. Doors for Christian service are wide open! First, these children are attempting to express their love for our Savior, for whom their congregation is named. They are working for a Baptismal Font in order that others, too, may be brought to Christ in Baptism. And, the project shows how doors of service can be opened for those who serve our Lord and Savior—yes, also the children of our Church.

It was my privilege on Trinity Sunday to worship with our Savior's Rocky River congregation of Greater Cleveland, Ohio. The Reverend Erling C. Grevstad, pastor, and Mr. W. R. Chester, president of the congregation, arranged for me to visit their present place of worship.

Our Savior's is in the process of building a beautiful new church edifice and, therefore, at the moment worships in the Beach Cliff Theater. It is remarkable what can be done to change the atmosphere of a movie theater into a place of worship. When I saw the activity of the men of the congregation in the rearrangement



Reredos embroidered by Mrs. Stevens

process, I could well see one of the reasons for the progress this congregation is making.

First came the Sunday school. Tables and chairs for the small children were set up in the lobby of the theater; the worship service for older children and teachers was now ready to begin. The organist, Mr. Arnold Nordahl, held the quiet attention of all from the moment his fingers touched the organ.

Then to the class period. There were several visitors that day. Three of us went to the above-mentioned fifth grade class with their teacher, Mrs. Stevens.

Besides teaching and inspiring this group of children, Mrs. Stevens embroiders the Baptismal napkin for each child baptized into the congregation. This is a part of her Christian service.

Furthermore, she embroiders the altar hangings. The reredos in the accompanying picture is work of her art. She did this so as to help change the stage of the Beach Cliff Theater into a chancel-like place of worshipful atmosphere. And when the congregation moves into its new building, Mrs. Stevens will have embroidered all the needed altar hangings.

How can she do it? She learned the art during the days of her youth in Europe. But, above all, she loves her Lord. She wants to serve Him. She is also trying to teach her pupils what joy can come from Christian service.

It seemed as though the pastor and Sunday school teacher had conferred beforehand, because the hymn sung by these children and the full congregation just before the sermon accentuated again the same message:

*Lord God Almighty, Creator, Redeemer and Giver,
Thy praise resounds by the shore of the bright crystal
river:*

*We, too, would fain,
Echoing humbly the strain,
Praise Thee for ever and ever.*

As this is written, the last of the ten district conventions of the Church is in progress. Already we are beginning to receive stories from district correspondents, which will be published as they are received. The editor followed his usual custom of spending some time at one convention, with the purpose of commenting on it editorially, taking it as representative of them all. Reports indicate that the conventions everywhere were largely attended, that the programs were excellent, and that a fine spirit prevailed. With a few exceptions, business was rather routine and need not occupy much space in the telling.

It was the Canada District convention the editor attended. It was held in Edmonton, Alberta, June 11-14. In some respects this convention had certain features which made it one of the most important in the history of the district and one of the most interesting to report of all those held this year. We may summarize the convention by using five words: *Progress*, *Autonomy*, *Merger*, *Retirement*, and *Continuity*.

Progress

The fact that the meeting of the Canada District was held in Edmonton may well be considered a symbol of the progress this district is making. This is the fastest growing city in Canada. The last time the editor visited it, the population was in the neighborhood of eighty thousand; now it is approaching two hundred thousand. Our Church has made comparative progress. It is the only city in the Prairie Provinces in which we have two congregations: Central, the Rev. Geo. O. Evenson, pastor, a strong, growing congregation which rejoices in a recently completed building program; and Calvary, the Rev. Raymond O. Olson, pastor, a Home Mission congregation only two years old with a membership already in excess of three hundred.

The truth is that the entire Canada District is growing and, may we add, maturing. In membership it is the smallest of the ten, with about eighteen thousand baptized members. Its per cent of growth in 1952 was 3.5, a bit under the average for the entire Church. But it is growing. As more pastors are added (and they are constantly being added through the blessed ministry of Luther Theological Seminary, Saskatoon); as parishes are realigned so that the pastors can do more concentrated work; as Home Mission fields are opened; and as stewardship of giving becomes more mature, the Canada District is more and more becoming a potent force in The Evangelical Lutheran Church. One could go on playing on that string for pages; but

EDIT

Toward a

let that suffice. The point is that *Progress* is a characteristic of the Canada District.

Autonomy

The most important issue before the convention. Shall the Canada District, as The Evangelical Lutheran Church of Canada, now take steps to become autonomous, independent of The Evangelical Lutheran Church as such? We heard this subject discussed at the district convention two years ago. At that time the whole question was referred for study to a carefully selected committee. This committee had done its work well and discussion throughout the district had been general. The discussion at Edmonton was, therefore, the outcome of rather definite convictions.

Upshot is that the Canada District, for the time being at least, will continue to be a part of the ELC. It became apparent, at least to this observer, that those up there are simply not ready to take the tremendous step of becoming independent. It is easy to see why. A church body of less than twenty thousand is certainly small! Its tasks would be terrifyingly large. There are the ties of so many years which would have to be broken. Yes, the reasons for hesitating are certainly valid.

On the other hand, we cannot believe that the issue is dropped. It will come up again and again, and one day will come—probably sooner than many in Canada now realize—when The Evangelical Lutheran Church of Canada will become autonomous. In the meantime it was interesting to notice that the issue was discussed with “no holds barred,” and yet in the finest spirit. Some of the parliamentary gymnastics indulged in were hair-raising to the innocent bystander. But no one wanted anything except to get the whole thing out in the open, to seek the will of God, to determine what seemed to be the desire of the district. And the results were exactly what they should be. We have never heard an important discussion in any other meeting which was on a higher plane.

Merger

At each of the district conventions the question of the merger with the ALC, LFC, and UELC has been placed on the program. True, there was nothing specific before the conventions, since merger decisions can

adian Church

ade only by the Church in general convention. However, there was as a rule a formal presentation followed by a general discussion.

So it was also in the Canada District. The formal presentation was made by Dr. J. R. Lavik, president of Luther Theological Seminary, Saskatoon. Dr. Lavik is a member of the ELC's Union Committee and is as well informed in this area as any man in the Church. He goes without saying that his presentation was not only thorough but fair-minded in every way. The editor has given a brief period in which to discuss the organizational problems involved in the projected merger. Dr. Aasgaard was present at a later session and spoke briefly and to the point on the subject.

Not a little time was devoted to a general discussion of merger. We were especially pleased to note the general lay participation. It developed that there were questions in the minds of some, but certainly no strenuous opposition that we could discern. Some concern was expressed over the fact that at no time has a convention of the ELC rendered a clear-cut decision as to whether we as a Church favor merger or not. As an outgrowth of this conviction, the following resolution was passed:

WHEREAS, The Evangelical Lutheran Church is studying the possibility of organic union with the American Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church; and

WHEREAS, Decisions of recent synodical conventions have increasingly involved the ELC in these merger negotiations without definitely committing our Church to such a merger;

BE IT RESOLVED, That the Canada District urge the ELC to study carefully the desirability and practicability of the proposed merger and to make a definite decision thereon through convention action before negotiations proceed so far that the Church's freedom of action is impaired.

We did not get the feeling that the passage of this resolution indicated opposition to the projected merger. Rather, we took it to indicate a genuine concern that everything in connection with the merger should be done "decently and in order." The merger discussion was on fully as high a plane as the discussion of autonomy.

The Edmonton convention took note of an impending change in its top leadership. Dr. J. R. Lavik, president of Luther Theological Seminary, Saskatoon, retires September 1. He and Mrs. Lavik were the guests of honor at a testimonial banquet Saturday evening, so largely attended that we doubt whether room could have been found for another person in the spacious basement of Central Church. The district president, Dr. Mars Dale, acted as toastmaster. A generous gift of money was tendered Dr. and Mrs. Lavik, and carefully chosen speakers attempted to interpret the district's high regard for this couple who have meant so much in the life of the Canada District for nearly half a century.

The Laviks have been in and out of Canada since 1910. Dr. Lavik has served as a pastor in the district, as president of Camrose College, twice as district president, and, since 1939, as president of Luther Seminary. His footprints can be found in every nook and corner of the district. His influence has grown immeasurably over the past decade, as more and more of the pastors of the district have come from the seminary which he has headed.

In addition to his work in the district, Dr. Lavik has been exceptionally active in general church affairs: as a member of a number of important temporary committees; as a member of the Board of Foreign Missions for many years; and as a member of the Union Committee. Dr. Lavik ranks today as one of the truly great leaders of our Church. It was fitting that Dr. Aasgaard was one of the speakers at the banquet, for truly, Dr. Lavik "belongs" to the Church at large as well as to the Canada District. We have a suspicion that his so-called "retirement" will prove to be in name only.

Continuity

The Canada District was reminded of the fact that there is a continuity in the work of the Kingdom which is not dependent upon personalities and individuals, no matter how important they may be. At the closing service of the convention, Sunday afternoon, the Rev. T. P. Solem, Osage, Iowa, was installed as professor of theology. He will take up his work at the seminary in Saskatoon in September. Dr. Olaf K. Storaasli, who has been on the faculty there since 1944, becomes president, succeeding Dr. Lavik as the administrative head of the institution.

We predict for the Canada District a great future. Its spiritual emphasis has always been fine, but it has needed to mature. That process is proceeding rapidly. Already a great district, it will continue to become greater.

The District Conventions

EASTERN

Reported by HECTOR D. GUNDERSON

In a setting which typifies the new Evangelical Lutheran Church, the Eastern District meetings of 1953, held in old and new Trinity Lutheran churches of La Crosse, Wisconsin, rose to a new high in efficiency and inspiration. With more delegates and pastors present than at any previous convention of the district, and equally divided between the two, a streamlined program was carried out in the manner befitting men of our day. Gone are the days when with ease delegates can be identified from pastors by their appearance. Lay people of marked social and spiritual attainments merged with the clergy in the business of the Church, and it was the counterpart indication with the new Trinity Church, of the strength and forward motion of our beloved Evangelical Lutheran Church. Dates of the meeting were May 26-28.

The undeniable high point of the three day meet was the address on Lutheran Merger presented in the inimitable manner of synod president, Dr. J. A. Aasgaard. The convention theme was "A Responsible Steward in a Responsible Church" with evident emphasis on financial aspects of the theme. However, the studies and the struggles to effect the will of God by merger with other Lutheran bodies, were underscored with startling importance in the speech of Dr. Aasgaard.

On that very important matter the convention approved the following resolution presented by the Board of Review without debate or revision:

"Negotiations are now in process for the merger with the American Lutheran Church, the United Evangelical Lutheran Church, and the Lutheran Free Church.

"God has richly blessed the merger which brought our Evangelical Lutheran Church into being in 1917. Let us not forget that ours is a merged Church, as also is the American Lutheran Church. We resolve to be much in prayer that the Lord will lead and guide us in this merger. We confidently believe that He who has so richly blessed these mergers will also bless the one now under consideration."

District President Dr. Martin Anderson in his message of brilliant thought and language had spearpointed these same ideas.

One received the definite impression from the speeches of stewardship secretary, the Rev. Raymond Olson; synod secretary, the Rev. O. H. Hove; Home Missions executive secretary, Dr. Philip Dybvig and others, that our Church has selected men of high calibre who will contribute the business methods required for the important positions they have been given.

The Board of Review, which worked a day prior to

and during the whole convention, was an effective agency for efficiency and appeared to establish itself required for future meetings.

SOUTH CENTRAL

Reported by JOEL D.

The biennial convention of the South Central District of The Evangelical Lutheran Church was held in Mason City, Iowa, June 2-5. Meeting simultaneously with the district general body were the Brotherhood, Women's Missionary Federation, and Lutheran Day of the Reformation of the district.

The Rev. Olaf Holen, Roland, was elected president, the Rev. Burton Smith, Forest City, secretary and treasurer; the Rev. Jacob Enderson, Minn. City, alternate secretary and treasurer. The Rev. J. Sorensen, Jewell, was elected stewardship secretary. Arthur Jacobson, Waukon, lay member of the Church Council. The office of president, held at present by V. T. Jordahl, Mason City, does not come up for consideration until the convention of 1955.

Eugene Olson, Des Moines, and the Rev. W. T. Stad, Clifton, Texas, were elected each to four terms on the district Home Mission Committee. Rev. Rolf Boe, Sioux City, was elected to a two term. Hold-over members included Oscar Olson, Ames, and the Rev. Gordon Smesrud, Clarion.

The convention voted to reduce to three the number of members on the Parish Education Committee and consequently no elections were necessary to this body.

Elected to the Student Service Commission were pastors Fred Erickson, Ames, Merrill Gilbertson, Forest City, and Norris Wogen, Cedar Rapids. At this point the convention resolved that all funds contributed to the student program on non-Lutheran campuses should be sent to the district treasurer and distributed to programs involved as the commission sees fit.

The convention opened on Tuesday evening, June 2, with a Holy Communion service. The convention theme was "A Responsible Steward in a Responsible Church." Convention host was the Trinity Lutheran Church of Roy Harrisville, pastor.

Wednesday the Rev. Raymond Olson, stewardship secretary for the ELC, spoke on the topic, "A Responsible Steward in Personal Stewardship." "The Importance of Proportionate Giving" was the topic presented by the Rev. John Groettum, Fort Worth, Texas, in the afternoon.

"Building Altars" was the theme of the address delivered by Dr. S. C. Eastvold, Parkland, Washington, first vice-president of the ELC and president of Pa-



Examining the convention signboard are, left to right, Pastor O. H. Rye, Dr. V. T. Jordahl, and Kermit Hanson, chairman of local convention committee.

Waldorf Lutheran College, at a joint meeting of the convention and Women's Missionary Federation Wednesday evening. Two hundred singers participated in a choral union concert that evening.

Highlight of the day was probably the address given by the general president of the ELC, Dr. J. A. Aasgaard, Minneapolis, at the morning session. He spoke of the increased interest in the four-synod Lutheran merger question and confronted the convention with some of the problems involved. He expressed the feeling that "we ought to make haste slowly," and expressed the hope that the merger question would not be finally voted upon until 1956.

An important resolution of the convention was a commendation to the Board of Publications for the ELC that more of the profits from Augsburg Publishing House be devoted to the production of more devotional and doctrinal literature rather than being placed in the general fund of the synod.

A resolution was also passed recommending that the general convention of the ELC in 1954 raise to \$60,000.00 the amount available for parish education.

Thursday morning the Rev. Fred Jacobsen, Albert Lea, Minnesota, spoke on the topic, "How to Plan Stewardship." The same afternoon the Rev. Nelson Treus, Waukon, spoke on the topic, "Education in Stewardship."

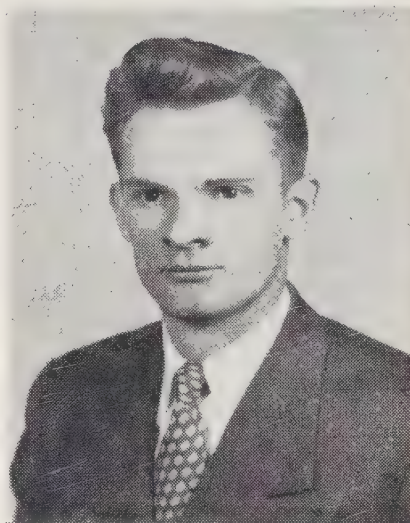
At the Thursday evening joint meeting with the brotherhood of the district, Mr. H. N. Rye, Emmons, Minnesota, addressed the group on "A Layman Looks at Stewardship."

During the course of the convention reports were also heard of the various departments of the ELC. The Christian Education report included reports of the presidents of Waldorf College, Forest City; Clifton,

Junior College, Clifton, Texas; and Luther College, Decorah.

Dr. Rolf Syrdal, Foreign Missions director reported, as did the Rev. Herbert Hanson, Minneapolis, assistant to the director of Home Missions. Other reports included the Pension department and Charities.

ELC CHAPLAIN COMMENDED



From the Bureau of Service to Military Personnel of the National Lutheran Council we have received a copy of the following letter which needs no explanation. May God continue to bless Chaplain Lovseth and all our other chaplains in their great ministry.

15 May 1953

Chaplain (Captain) Percival C. Lovseth
200th Infantry Regiment
31st Infantry Division
Camp Atterbury, Indiana

Dear Chaplain Lovseth:

I noted with pleasure that your Commanding Officer indorsed your Chaplain's Monthly Report for April in the following words:

"The proof of the quality of Chaplain Lovseth's work as Regimental Chaplain is readily available by attending his services. The chapel is always well filled, and on occasions it has been necessary to hold two services on Sunday morning in order to accommodate all who wish to attend. Chaplain Lovseth is dignified and forthright, and his conduct of his duties could well serve as an example of how well a regiment can be served by its chaplain."

Let me congratulate you upon the good work that you are doing! Keep it up. God bless you.

Sincerely,
JOHN T. KILCOYNE
Chaplain (Colonel) USA
Fifth Army Chaplain

It Was a Little Thing

Harold B. Kildahl

THE FIFTH SUNDAY AFTER TRINITY

July 5, 1953

Text: Luke 5:1-11

It was a little thing, really—another try at the nets. That man Peter and his friends had been working the night through. The fruitless toil had depressed and wearied them. They were ready to quit. After all, a night of fishing without results is enough to “take the starch out” of any fisherman. And still, it was a little thing, wasn’t it—another try at the nets? A little thing, but the mark of obedience to the voice of authority and promise.

In the Christian who has found the authority and the promise of the Word of Christ, the little things matter most. The little word of witness, the little prayer for strength; the little gift from a happy heart, the little deed of love, all of which leads me to say that very often it is the insignificant thing that carries with it the promise of great reward. It was so for Peter. The catch was tremendous, an inspiring experience which showed Peter the true nature of Christ—His divine power, His abundant providence, and led to his final acceptance of the redeeming grace of Jesus Christ.

From this little thing came a stream of greater things and greater accomplishments. Peter became an intimate of Christ and one of His most ardent disciples.

I have the certain knowledge that “he who is faithful in small things shall be made ruler over many things,” and I have the certain conviction that “he who gives even a cup of cold water to one of these little ones in the name of Christ shall not lose his reward.” The certain knowledge is this—from little experiences in the Kingdom of God, and from little responsibilities carried through, and from little responses to the authority and the inspiration of Jesus Christ, man grows in grace and in strength from day to day, until like Peter he has become a “fisher of men,” a disciple of the Lord, an agent of divinity among men.

It’s the little things, too often, that are neglected. It’s the little and insignificant opportunities that are too often rejected. It is the little and inconsequential things as we regard them that are too often avoided, which, taken together might be and very well could be the means of winning another to the cause of Christ. In your life too, day after day, little opportunities of word and deed present themselves, by which you can and ought to indicate your love of and your obedience to Christ. Friend—as Peter once said: “At Thy word I will—,” so, too, you; and as to him, so to you, will open the door to greater service in His Kingdom. Amen.

Interview in Urach

(Continued from page 620)

She was influential in “the old country.” But her fluence here was not based on that; it came from heart. Such an attitude, however, is far too much expect from most of us.

Finally we arrived at the inevitable question, “Can we give them something?” The answer was former now. It was “No.”

Mr. Wells was disappointed, not for himself, but for the twenty-four others who would have to wait months and months—would perhaps never get anything except a piece of old clothing now and then when the present stuff was worn out completely.

I explained about Uelzen and Braunschweig and Giessen. I explained about West Berlin. I also explained about the situation in Palestine, in Trieste, in Yugoslavia, in Korea.

Mr. Wells was very helpful—he understood. Of course,” he admitted, “we aren’t so badly off as the others. And if you would have to take from them to give to us, then we can’t ask, and we wouldn’t give anything at that price.”

I liked Mr. Wells. He made it easier for me. Or perhaps he made it harder. I’m not sure. In any case I felt badly. I should be used to that by now. But I am not.

Before we left, I told him, “Any time you feel someone here is really in essential need, and Hilfswerk can’t supply you, please let me know. We’ll try to do something.” Trying to be optimistic, I added, “I don’t know, perhaps the situation elsewhere will change and there’ll be something extra for you folks. Perhaps the people in America will collect more money next year, and we’ll be able to send something here. I can never tell.”

But I knew as I said it, as you readers know—as Mr. Wells knew, too—that the situations elsewhere were not improving; that even if Americans sent a great deal more, it would all have to be used for refugees of far greater need. There was little chance that these folks would see some extra clothing in their lifetime. But then, you never can tell—especially when Christ gives something to others as a thankoffering for the Lord. Remember what happened to a few loaves and a few fishes! Yes, you never can tell.

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(Footnote by the author: Please don’t send clothing specifically for these people; there are so many others who need it much more. Send it for them. PRH.)

NLC NEWS BUREAU

Lutheran Herald

Meditations for the Family Altar

Joel Njus

TOWARD THE SIXTH SUNDAY AFTER TRINITY

Epistle: Romans 6:3-11

The Gospel: Matthew 5:20-26

Monday, July 6

TAKE CARE

Read Hebrews 3:10-19

Take care, brethren, lest there be in you of you an evil, unbelieving heart, leading you to fall away from the living God.

The children of Israel had experienced the deliverance from the army of Pharaoh at the Red Sea, God's care for them during the journey through the wilderness, and finally were told to possess the promised land. Instead of acting in faith in God's promise, they rebelled in unbelief. They refused to believe God, and so fell from grace. They had the promise, but refusing to believe it, they lost it. Instead of entering the promised land, they wandered in the desert and were buried in the wilderness.

This sad chapter in the history of God's people is a reminder to us of the awful results of unbelief. It is fine to read the Bible, listen to great preaching, march in the ranks of the Church, but take care lest unbelief cause you to fall from the living God and the journey so well begun end in eternal disaster.

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Thursday, July 9

EXCUSES

Read Jeremiah 1:4-10

But the Lord said to me, "Do not say, 'I am only a youth'; for to all to whom I send you, you shall go, and whatever I command you, you shall speak."

What is more wearying than to listen to excuses? It is a real test of patience. How often we weary God. What patience He has with us. For like Jeremiah, we so often answer His call to service with excuses. We may plead the pressure of other business, or we may insist that we cannot see the need for the work we are asked to do. But the most common and comfortable excuse of all is that of personal incompetency. In the first place, it makes us appear humble rather than lazy. In the second place, it will force others to praise us and tell us how wrong we are in our appraisal of ourselves! But remember this: when God asks you to work, it is not on the basis of your competency. He will supply the wisdom and strength the task demands. All He asks of you is a willing and obedient spirit. There is no valid excuse for disobedience.

Tuesday, July 7

ARE YOU WEARY?

Read Hebrews 12:1-13

Consider him who endured from sinners such hostility against himself, so that you may not grow weary or faint-hearted.

The example of the Israelites who failed to enter the promised land because of unbelief is given us as a warning. The example of Jesus, who faithfully endured the hostility of sinners, is given us as an encouragement to persevere in the faith. As we grow older physically, we tend to grow weary more quickly. We are not as aggressive as in the days of our youth. So, too, in the spiritual realm. We constantly run the danger of growing weary and faint-hearted, or losing the spark and the glow we once knew. The cure is simple: consider Christ and what He had to endure for us. Then our spirit is strengthened and our heart warmed, and we go forth with renewed energy to fight sin in our lives and in the world. In our bodies we grow old, but in Christ we are kept young and strong in spirit.

Dear God, in times of discouragement may we look to Jesus and consider Him. Amen.

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Friday, July 10

THE POTTER AND THE CLAY

Read Jeremiah 18:1-10

'And the vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as it seemed good to the potter to do.'

God sent Jeremiah to the potter's house to observe his work and to receive an object lesson in the way God works in the world. Jeremiah noticed that as the potter was making a vessel, it was spoiled. But the potter remained in control. He used that same clay and reworked it into another vessel. He made it serve some useful purpose.

Even so God works in the world. The nations are as clay in His hands. If they fail to fulfill their calling, God is not defeated. He takes them and reworks them in such a way that they serve some useful purpose. God is in control. An evil nation will be destroyed as a useless vessel, unless it repents. This message God wanted Israel to hear in the days of Jeremiah. This message God would have us heed also today. As individuals and as a nation.

Wednesday, July 8

GOD MAKES US RICH

Read Hebrews 13:1-25

Keep your life free from love of money, and be content with what you have; for he has said, "I will never fail you nor forsake you."

We are to love God and our neighbor, but we are not to love money. Man is made in such a way that he must love. The object of our love determines the direction of our lives and our eternal destiny. Men love money, because money holds the promise of being able to secure the things that are desirable in life. But while money is a medium of exchange in the realm of things, it cannot even in this life buy happiness and has no promise for the life to come. Money makes poor slaves of rich men.

We love God, because He first loved us. We love God for what He has done for us in Christ Jesus and continues to do for us day by day. God's promises to us are not limited to this life, but reach out to all eternity. Even in poverty and economic slavery, God makes us rich through His love in Christ Jesus.

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Saturday, July 11

THE SHEEP OF HIS PASTURE

Read Ezekiel 34:25-31

"And you are my sheep, the sheep of my pasture, and I am your God, says the Lord God."

God's care for His people is often illustrated in terms of the shepherd who cares for his flock. One of the elements in this illustration that comes to the fore so often in the Old Testament is the pasture that the shepherd provides for his flock. While other sheep may wander about in need or even be abused by their shepherds, the Good Shepherd leads His sheep in green pastures and beside still waters. No one has it as good in life as a Christian. All things he needs are provided for him by God. Christians are often despised by the world, while in reality we ought to be envied. And just because we have it so good, we should be concerned about others. That they too might experience the joy of being members of God's people, the sheep of His pasture.

Dear God, we thank Thee for claiming us as Thy Own and in Christ meeting our every need for time and eternity. Amen.

Boys' Work in the E.L.C.

Loren M. M.
National Director

OTTAWA, ILLINOIS



At an impressive ceremony in Trinity Lutheran Church, Ottawa, Illinois, three brothers were given Pro Deo et Patria awards. Pictured at the service are Mr. and Mrs. Marshall Severson, parents; Roger, Dale, and Keith Severson, and Pastor Harold Nelson. Roger and Dale are also Eagle Scouts; Keith is a Life Scout. A fine record for the Seversons.

STATEN ISLAND, NEW YORK



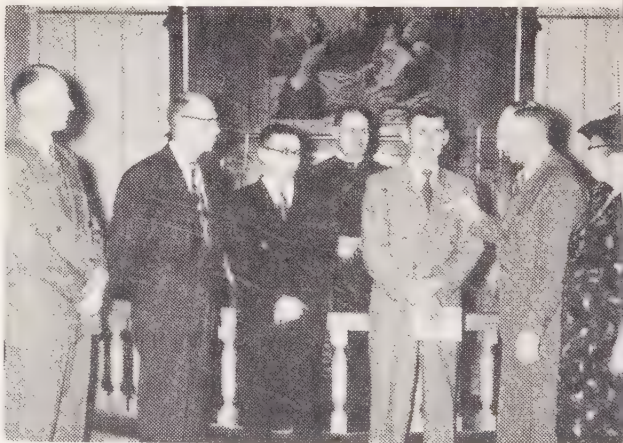
In the picture above, Dr. L. P. Qualben congratulates Eagle Scout Peter G. Nelson after he was awarded the Pro Deo et Patria record in Scandinavian Zion Lutheran Church, Port Richmond, S. I. He is the son of Mr. and Mrs. Arthur J. Nelson. This is the third award granted at Zion Lutheran.

ST. PAUL, MINNESOTA



Steve Westberg, Star Scout, is shown as he received his church award at Immanuel Lutheran, St. Paul. Pictured also are his parents, Mr. and Mrs. Oscar Westberg, and Pastor Ruben Mostrom. Coming from Williston, North Dakota, Steve has attended Immanuel for the past two years while at Concordia College in St. Paul. Mr. Oscar Westberg has been active in Brotherhood and Scouting activities for many years. Congratulations to the Westbergs.

ENDERLIN, NORTH DAKOTA



Early in March, the God-Home-Country award was given to Chester Larson of West St. Olaf Lutheran, Enderlin. Pictured above are participants in the impressive service: Arnold Svedjan, local Boy Work director; Earl Sulerud, County Extension agent; James Kari, club leader; Pastor A. L. Selid; Chester Larson; and his parents, Mr. and Mrs. Alf Larson. Chester was an usher for several years, helped in the painting of the church, decorating Christmas tree, participating in Luther League programs. He is now the president of the local Luther League. He has been very faithful church attendance and League attendance. Chester has been a 4-H member for about eleven years and had some over twenty projects. He has been on judging teams for 4-H, helped in display of 4-H work, had charge of recreation in local club, and attended the International 4-H Club Conference in Chicago through his award. He has written several essays on 4-H Club activity. His father has been an assistant leader for many years.

Here and There on the Christian Front

WORLDWIDE TO DISTRIBUTE POWDERED MILK

Lutheran World Relief, the material agency of the National Lutheran Council, is planning to distribute nearly six million pounds of powdered milk to needy people throughout the world. The LWR is to receive the powdered milk from government surplus stocks as its share of a total of 10 million pounds of powdered milk released by the Commodity Credit Corporation in Washington, D. C.

An allocation of 5,535,000 pounds will be received for distribution in Germany, Yugoslavia, Austria, France, and the Zone of Trieste, according to Bernard A. Confer, administrative secretary of the agency, with an additional allocation expected for distribution to Arab refugees in the Holy Land.

Another project of LWR about which a report was given was that of the annual spring clothing drive for overseas relief. Total amount received in May of 1953 was 608,580 pounds of used clothing as compared to 374,900 pounds received in May, 1952. Lutherans of the Twin Cities in Minnesota gathered two carloads, or nearly 10,000 pounds of clothing; Chicago Lutherans gathered nearly 50,000 pounds, and the following cities contributed full carloads, or more than 10,000 pounds: York, Pa.; Detroit, Mich.; Pittsburgh, Pa.; Rock Island, Ill.; Milwaukee, Oshkosh, Madison, and Sheboygan, Wis.; and Philadelphia, Pa.

INTER-RACIAL PREACHING MISSION PLANNED FOR NORFOLK

Plans for an inter-racial preaching mission to be held in Norfolk next January 10-17 were approved by the Norfolk Ministerial Association. The Association will lease the Norfolk arena as a private organization, thus overcoming legal technicalities which earlier had blocked the mission. The ministers were assured by Commonwealth Attorney H. Lawrence Bullock, and City Attorney Jonathan W. Old, that such an arrangement will

meet legal objections previously raised. These concern a segregation clause in the Arena contract which made it impossible for the lease to be executed for a public non-segregated assembly.

In June, 1952, the Association voted to cancel the 1953 mission until racial segregation of the audiences could be eliminated. The action was taken after the city attorney had ruled that the Association could not have the use of the city arena for the mission unless it signed a "segregation clause."

SCHOLARSHIP WINNERS ANNOUNCED BY BAPTISTS

Winners of 50 national scholarships ranging from \$200 to \$2,000 each and ten special \$200 awards were announced in New York recently by the Board of Education and Publication of the American Baptist Convention.

Four top scholarships of \$500 a year

for four years went to Patricia Jane Kinsella of Kansas City, Mo.; Joseph Wesley Pickle, Jr. of Denver, Colo.; Shirley Roberta Schmidt of McPherson, Kan., and Maxine Effie Morrison of Ottawa, Kan. Eleven other young people were given scholarships of \$200 a year for four years and 35 got one-year \$200 scholarships.

Ruth Tuttle of Sona Bata, Belgian Congo, was named as the first person to receive the new Doctor and Mrs. Harvey S. Rusk Scholarship for missionary service as a nurse. It is an annual grant of \$550 for a full three-year course at Mounds-Midway School of Nursing, St. Paul, Minn.

Ten additional scholarships, bringing the total to 60, will be given in 1954, it was announced by Dr. Ronald V. Wells, executive director of the Board's division of secondary and higher education. The new scholarships will be one-year grants of \$200 each.

EUROPEAN CHAPLAINS VISIT U.S.



RNS Photo

A group of 17 air force chaplains arrive in Washington, D.C., from western European countries for a ten-day tour of U.S. air bases. Purpose of the tour was to study religious and character guidance programs conducted by American chaplains and to observe spiritual services provided cadets from their own nations under training in this country. Bases visited by the European chaplains in the group were Langley Field, Va.; Sampson Field, N. Y.; Eglin Field, Fla.; and Keesler Field, Miss. Included in the group above are Chaplains A. S. Giles, Anglican, and A. W. Hopkins, Methodist, from Great Britain; W. W. Marichaël and E. Braekman, Evangelicals from Belgium; A. T. W. De Kluis, and A. C. J. Van Der Poel, Reformed, from the Netherlands.

AMERICAN CHURCHMEN WARNED AGAINST SLACKENING EVANGELISM

At a conference on evangelism held in connection with the 93rd General Assembly of the Presbyterian Church in the U. S. (Southern) at Montreat, N. C., American churchmen were warned against slackening their evangelistic efforts because church membership has increased substantially in recent years.

They were told to remember "that today there are 27,000,000 of our youths without any religious instruction and 10,000 communities without a single church." The warning was voiced by Dr. Louis H. Evans, minister-at-large for the Presbyterian Church in the U. S. A. and former pastor of First Presbyterian Church in Hollywood, Calif., largest Presbyterian church in the world.

Dr. Evans declared that "only if every Christian becomes an evangelist with a three-fold personality can the spiritual need of modern America be met." First, he said, the Christian must be an historian, "who knows the fact of the death and resurrection of Jesus

SERVICE IN RUINED CHURCH



RNS Photo

The towering ruins of the Kaiser Wilhelm Memorial Church in Berlin were the setting for services commemorating the Pentecost. The church, which has neither roof nor pews, was crowded to capacity by worshippers. It was ruined during bombings in World War II.

Christ." Second, he must be a spiritual lawyer "able to argue his case for the Church." And, third, Dr. Evans added, he must be a witness, "living what he is recommending."

EISENHOWER GETS BIBLE FROM CLERGYMEN



RNS Photo

President Eisenhower is shown holding a desk Bible which he received from members of the Washington Ministerial Union and Ministerial Alliance during a call by the capital city clergymen at the White House. The President told the clergymen that he liked "militant preachers and chaplains." In the front row, left to right, are Methodist Bishop G. Bromley Oxnam, Dr. Albert P. Shirkey, president of the Ministerial Union, President Eisenhower, Dr. L. R. Elson, president of the Washington Federation of Churches, and Bishop Jonah of the Russian Orthodox Church.

COMMUNIST ORGAN MODIFIED ATTACK ON JUNGE GEMEINDE

In a surprise move, *Junge Welt*, official organ of the East German Communist youth movement, said "some local units" of the Junge Gemeinde, Evangelical youth organization, are "exclusively religious in character and do not engage in agitation or espionage." This modification in the paper's attitude was attributed to "orders from above," according to Berlin sources. Several Communist leaders reportedly have criticized the bitter campaign waged against the Protestant youth organization.

Walter Ulbricht, East German Youth Affairs Minister, is said to have opposed the tactics used against the Junge Gemeinde and warned Communist leaders against making "exaggerated" charges. Church spokesmen said they had learned that Premier Otto Grotewohl had admitted to a group of "progressive" Evangelical clergymen that the expulsion of students from schools for refusing to pronounce the Junge Gemeinde was "a drastic" step.

Observers in Berlin speculated that world resentment against the anti-Church drive may have induced Communist leaders to soft-pedal these attacks. In this connection, Church Affairs Minister Otto Nusacke recently told National Front leaders that "we have the obligation of always considering what the long-range effect of our actions will be."

DIBELIUS DEFIES COMMUNISTS ON CHURCH APPOINTMENT

Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, defied a Communist ruling and inducted the Rev. Friedrich Krahnke of Forst, East Germany, as new superintendent of the Church's Pankow District in East Berlin. Mayor Friedrich Ebert earlier had rejected the Church request for an East Berlin residence permit for Pastor Krahnke on the grounds that the clergyman "lacks a loyal attitude toward the State" and was "active in Junge Gemeinde (Evangelical youth organization) work" in his former parish.

Schools and Colleges

Edited by the Division of Higher Education

"YOUR COLLEGES AND YOU" TO BE PREMIERED

It has just been announced that "Your Colleges and You," a new sound and color motion picture produced by ELC Films, will be premiered at the Young People's Luther League Convention in Moorhead this week. The film is a review of the schools and colleges of our Church—Augustana College at Sioux Falls, South Dakota; Concordia College at Moorhead, Minnesota; Lutheran College, Decorah, Iowa; Pacific Lutheran College, Parkland, Washington; St. Olaf College, Northfield, Minnesota; Clifton College (junior), Clifton, Texas; Waldorf College (junior), Forest City, Iowa; and Augustana Academy, Canton, South Dakota.

Dr. Orville Dahl, executive director of Higher Education, has made possible the production of the film through Paul D. Rusten, executive director of ELC Films. Directed by Lincoln Widder, the film will tell the what, why, and how of higher education in The Evangelical Lutheran Church. Bob Lee, assistant director of public relations in the ELC, has written the script. Dave Westphal, ELC Films cameraman, has shot the film, and Warren Holman of ELC Films is the sound engineer.

Much of the filming for "Your Colleges and You" was done on location at the campuses of the various colleges. It took the camera crew on travels of six thousand miles from Pacific Lutheran College, Parkland, Washington, to the nearest school, St. Olaf College in Northfield. For the sequences which were done in ELC studios, two sets had to be constructed.

The leading roles in "Your Colleges and You" are played by Spencer Ehrenberg, as the father; Charles Freeman, the son; and the Rev. Eden Nicholas, the pastor. Mr. Ehrenberg has been active in the Edythe Bush theater and other theatrical groups in the Twin Cities. Mr. Freeman is a student in college and is also active in local theatrical circles. Pastor Nicholas is a ULCA pastor from Deephaven, Minnesota. His previous experience on Broadway and in motion pictures eminently qualifies him for this role.

The film deals realistically with one of the problems which confronts most of the young people of our Church on their graduation from high school. Jim, the young student, wants to go to college, but where? and how? He

consults with his father, who seemingly can offer no help. Together they seek the counsel of their pastor, who points out that a *Christian* education is invaluable in whatever occupation Jim might choose for his life's work. Their pastor previews for them the schools and colleges of the ELC and gives them glimpses of the campuses and campus life. He also familiarizes them with LEAF—Lutheran Educational Aid Fund—the new scholarship plan in the ELC designed for our own youth.

"Your Colleges and You" tells briefly what a Christian college has to offer academically and spiritually and gives an insight into student life. It grapples with the basic problem of expenses and tells how the Church has come to the aid of students and their families who cannot meet the financial demands of college. Jim and his father learn that Jim's dream of college can be realized through the combined efforts of Jim, his father and mother, and their congregation through the new scholarship plan, LEAF.

The film is especially appropriate for a youth gathering for it is these young people of our Church who are directly affected by its message.



"Your Colleges and You" is made possible through the joint efforts of the men pictured above. They are, left to right: Mr. Warren Holman, ELC Films sound engineer; Mr. Dave Westphal, ELC Films cameraman; Dr. Orville Dahl, executive director of Higher Education; and Mr. Lincoln Widder, director of the film.



A scene from "Your Colleges and You" shows Jim packing for school and receiving the well wishes of his father after they have jointly decided that Jim shall attend a Christian college of The Evangelical Lutheran Church. (Photos are reproduced through the courtesy of ELC Films.)

Correspondence

CONGREGATIONAL CONSTITUTION IS IMPORTANT

►The editor's comment on the "Communists" awakened my thinking on the subject. The word is used freely in some circles against people with whom one disagrees.

The Communist problem should not be dealt with lightly in any church organization, or in any other organization in the United States, because Communism stands for the destruction of our form of government, our constitution. The question then is not so much whether the person in question confesses to be a Communist or not, but the question is what his life and practice in life portrays.

The pastor that expresses in the presence of a portion of his congregation that the constitution of the congregation is nothing to pay attention to, and nothing to go by, is really laying the groundwork for Communism because their aim is to overthrow the constitution.

The lay member in the congregation that ridicules the constitution of the congregation, or insists on belittling it in the congregation; or who insists that the government regulations pertaining to the work of church or local government is little or nothing to pay attention to may at the same time deny vehemently that he is a Communist, when the very thing that he is practising is laying the groundwork for Communism, whose aim it is to disregard rules and regulations, law and order.

It is well that the church people be reminded, even checked up on, that the constitution of the congregation is important and that the rules and regulations on what constitutes a legal meeting, a legal decision for a group, and upright activity be observed.

The fact that a person denies being a Communist means nothing when the thing that he is practising in the work of the church and in fulfilling his responsibility in the community definitely portrays Communist ideologies.

(THE REV.) T. J. WELTZIN
Bottineau, N. Dak.

EQUAL RIGHTS FOR CHURCHWOMEN

►There has been much emphasis on politics this past year, with subsequent stress on women's responsibility for voting. At the party conventions last summer we heard from the women delegates. It made me sick at heart to recall that at the last convention of The Evangelical Lutheran Church there was no such thing as a woman delegate. In fact (and I'm almost ashamed to state it), when the ELC is in convention assembled, a woman cannot even vote!

Ever since 1918 women in our country have been privileged to vote when they became of age. Women were granted the vote in most of our local churches some years ago. Why then must women remain "minors" in the Church at large? I notice no such "minor" category in the contribution to the church budget made by the women, through the Women's Missionary Federation.

A schoolmate of mine from one of our ELC colleges is

a state representative and was also a delegate of her party to its national convention. Yet she cannot even vote at her church convention, much less contribute to her Church as a whole her capabilities in organization and procedure. Our ELC colleges are all co-educational. Why are women trained within the Church for work in various fields in which they are presumably intelligent enough, and urged to work for their Church, yet given no legal voice in it?

Yes, I know that Paul wrote that women shouldn't be allowed to speak in the church. He also said other things which applied primarily to the church of his day, and which are interpreted accordingly. And he also said Gal. 3:28, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

I wonder what would happen to our Church at large if it tried to carry out its convention stage policy down to the local level. How would your own congregation along if it depended on just its men to do the work of the Church? It would seem that in fairness one would have to admit that the women have a vital share in both the spiritual and financial work of the Church. In how many homes is it not the mother who sees to it that the children go to Sunday school and that the family attends church? Too often it is she who takes the initiative in seeing that a church pledge is made and kept regarding both offerings to the local church and also to special appeals from the Church at large.

As I visited the church convention last summer, I was appalled, as I have been before, at how unrepresentative of the Church as a whole the delegation appears to be. The lay delegates all seem to be elderly, retired men. Undoubtedly they have done a good job, and I have no criticism of them whatsoever, but it would seem to me that those church members who need to attend the convention are those who are actively carrying the responsibility for the program of the Church, such as its officers and Sunday school teachers. "They can't get away from their jobs," you say. Maybe this is where women delegates could help. A woman who manages to get away from the demands of her home or her job to work actively in the local church is also a good enough manager to arrange for her household or her position, and to attend a convention in which she is interested and in which she can share. Is there concern that in that case the women would soon control the Church? Women have voted in our national elections since 1918, but none has been elected, nor even nominated for president of the United States. Neither do women dominate either house of Congress, nor any state legislature. Yet their contribution to their country has been recognized to the extent that both parties made strong plays for their women's votes in the recent presidential campaign.

It is my firm conviction (and I know that I do not stand alone) that the ELC should wake up to the potential of neglected woman power. Our Church has alert, educated and willing women with eyes to see above the kitchen sink. I solicit the co-operation of all concerned to present the "Equal Rights for Churchwomen" question so that action can be taken at the district conventions in preparation for the biennial convention to extend the vote to women in the ELC.

Gal. 3:28 "... there is neither male nor female: ye are all one in Christ Jesus."

OLGA NILSEN BERGLUND
Northfield, Minn.

Within the E.L.C.

IONS

Rev. John Larsgaard, pastor of City Church, Ventura, Calif., has been named to enter the army chaplaincy.

Rev. Torval G. Torvik, at present pastor of Our Saviour's Church, Minn., will by Sept. 1 begin his work as teacher at the Lutheran Bible Institute's extension at Los Angeles, Calif.

Rev. Ralph L. Tellefsen, West Nyack, N. Y., has accepted a call to the Staples-Leader parish in northwestern Minnesota. He will move to Minneapolis about the middle of September.

Rev. E. O. Barsness, Brandon, Minn., has accepted a call to the Rothmar parish in the Northern Minnesota District. He will move there at the end of July.

Rev. Jack L. Olson, Osseo, Wis., has accepted a call to Larsen, Wis., where he will begin his pastorate there at the end of July.

Rev. Louis Hagen is serving the Humboldt parish in Iowa.

Rev. Arthur M. Feroc, formerly of Duluth, Minn., was installed June 15 as pastor of St. Paul's Church in Cross Lake, Wis., by Dr. N. Astrup, who had been serving the parish as interim pastor.

Rev. C. T. Sheie will terminate his pastorate in Bethel Church, Long Beach, Calif., late in June to begin his ministry in St. Olav Church, Weehawken, N. J., about the middle of July. He will be installed in this parish Sept. 20.

Rev. Milo E. Lee, Renville, Minn., was awarded the degree *doctor in theologiae in cursu* June 5 by Concordia Seminary, St. Louis, Mo. His thesis is entitled "Doctrinal Peculiarities of the Epistle of St. James." Dr. Lee spent two academic years, 1950-1951, in residence post-graduate work at Concordia Seminary. He holds the B.A. degree from Luther College and the B.Th. and M.Th. from Luther Theological Seminary, St. Paul.

Mrs. Ella Jacobsen Gubberud, whose husband, the Rev. A. J. Gubberud, died Jan. 20, 1947, is reported to have passed away March 21 at Victoria, British Columbia, Canada.

Rev. Rudolph A. Ramseth, pastor of Central Church, Van Nuys, Calif., was awarded the Master of Divinity degree May 25 by The Bib-

lical Seminary in New York. The topic of his thesis is "The Use of the Old Testament in the Revelation."

The Rev. Laurentius Stub Koren, Oslo, Norway, who served for many years as general secretary of the Norwegian Bible Society until attaining retirement age three years ago, is at present on a visit to this country. Sunday, June 28, he preached in the Norwegian Seamen's Church in Brooklyn; on July 5 he will preach at the Norwegian Memorial Church in Minneapolis, and a week later, July 12, he will preach in Norwegian at an evening service in connection with the centennial observance of Calmar Church, Calmar, Iowa. This church was originally a part of the extensive parish served by his kinsman, Dr. V. Koren of Washington Prairie. Pastor L. Koren was also for a number of years dean of Norwegian army chaplains. In his youth he served as seamen's pastor in Great Britain. He is an honorary member of the British and Foreign Bible Society.

DISTRICTS

Southern Minnesota

Hanley Falls, Minn. Sunday, June 21, was observed as the 65th anniversary day and mission day by Yellow Medicine Church, parish of the Rev. A. M. Hegre. Guest speakers were Dr. Oscar C. Hanson, president of the Lutheran Bible Institute, and Miss Alice

Sanne, executive secretary of the Women's Missionary Federation. In the evening of June 19 the Rev. Conrad Thompson, evangelism director, spoke on Home Missions.

Hancock, Minn. Our Redeemer's Church, parish of the Rev. Gordon Solomonson, celebrated its 75th anniversary May 31. One of the speakers was the Rev. Arnold N. Olson, Hazel Run, Minn., who served the congregation from 1935 to 1939. During the festivities a new Wurlitzer electric organ, a gift from the Willing Workers organization, was dedicated.

Northern Minnesota

Fergus Falls, Minn. The first annual mid-summer festival of the Lake Park-Wild Rice Children's Home in this city took place Sunday, June 21, the guest speaker being the Rev. L. O. Gjerde, executive secretary of the Lutheran Welfare Society of Minnesota. A memorial stone and school bell from the old home at Lake Park have been placed on the grounds of the new home.

St. Cloud, Minn. Bethlehem congregation, parish of the Rev. O. P. Sheggeby, will have its new church dedicated Sunday afternoon, July 26, by District President Hanson.

Leader, Minn. Swan Valley Church, which belongs to the Staples parish, has moved its church from the open country to the town of Leader. After extensive remodeling a rededication service, conducted by Dr. A. E. Hanson, president of the Northern Minnesota District, took place Sunday, June 21.

CHOIR OF YOUNG WISCONSIN CHURCH GIVES CONCERT



The accompanying picture shows the choir of Calvary Church at Minocqua-Woodruff, Wis., parish of the Rev. Eldred P. Johnson, which has given a number of concerts during the past spring at various Wisconsin towns. Having such a choir is a notable accomplishment of a congregation less than two years old. So far, services have been held in the Minocqua Community Building, but the erection of a church will begin in the fall of the present year.

Stanhope, Iowa. A Christian service flag having seven crosses for members who have gone into full-time Christian service (two of deceased) was dedicated May 24 by St. Paul's Church, parish of the Rev. W. E. Carlson. At the same time a son of the congregation, Harold S. Reitz, was ordained on a call to Trinity Church, Chicago. Ordinator was Dr. L. J. Satre, professor at Luther Theological Seminary, St. Paul.

South Dakota

Baltic, S. Dak. Nidaros parish, which has four churches (East and West Nidaros, Renner, and Baltic), will celebrate its 85th anniversary Sunday, Aug. 16, at the Renner Church. Dr. O. G. Malmin, editor of **Lutheran Herald**, will be the guest speaker. The Rev. Paul D. Sather is pastor of this parish.

Pacific

Silverton, Ore. Trinity Church, parish of the Rev. Joseph A. Luthro, is building a 55x30 ft. addition to its church, mainly for the use of the congregation's Sunday school. It is expected that donated labor will materially reduce the estimated cost of \$25,000.

Bellingham, Wash. Lutherwood Bible Camp on Lake Samish is getting a new chapel, 84x44 ft. It is being built largely by donated labor.

Seattle, Wash. Ground was broken May 10 for the erection of a new parish education addition to Ballard First Lutheran Church, parish of the Rev. A. F. Anderson.

California

Sacramento, Calif. Lutheran Church of the Good Shepherd, parish of the Rev. R. O. Aga, is a young church in a fast growing section of this city. It has a Sunday school of 300 pupils, and it conducted a daily vacation Bible school during the second half of June. On Pentecost Sunday it received 91 new members, 16 of these by adult confirmation.

Canada

Ordale, Sask. In Concordia Church, parish of the Rev. A. K. Odland, a series of evangelistic services will be held June 28-30. Guest speaker will be Evangelist Kasper Knutson, Elbow, Sask.

OBITUARIES

Mrs. O. K. Berg

Mrs. Louise Larsen Berg, who was one of the organizers in 1879 of the Ladies Aid of First Lutheran Church, St. Ansgar, Iowa, died late in May at Spokane, Wash., in her 104th year. Burial took place at St. Ansgar June 1. She was born in Bergen, Norway, in 1849. Coming to U. S. A. in 1873, she was married that same year in Escanaba, Mich., to O. K. Berg. In 1874 they moved to St. Ansgar, Iowa, where they lived until 1930, the year of her husband's death, after which she moved to Spokane to live with her daughter, who survives her together with four grandchildren and seven great-grandchildren.

The Rev. Engel O. Olsen

The Rev. Engel O. Olsen, since 1949 a resident of the Lutheran Home for the Aged, Eau Claire, Wis., died May 22, almost 86 years of age. Funeral services took place May 25 at Our Saviour's Church, the Rev. G. O. Halvorson officiating. Speakers were: Pastors S. M. Moe, Harold Bestul, Gerald Garlid, and C. K. Mahmin. Pastor Olsen was born in Bergen, Norway, June 7, 1867. Came to U. S. A. in 1880. Attended Luther College, Decorah, Iowa, 1888-92, and Luther Seminary, St. Paul, 1892-95. He served the following parishes: Great Falls, Montana, 1895-98; Morris-Alberta, Minn., 1898-1919; Sand Creek, Wis., 1919-1942. From 1942 to 1949 he assisted in the Chippewa Falls parish. He is survived by his wife, nee Gunda Lund, by three sons and four daughters.

Mrs. Norman H. Nelson

Mrs. Hattie Sorlie Nelson, wife of Norman H. Nelson, treasurer of Evangelical Lutheran Church, away June 6 at a hospital in City, Iowa, 61 years of age. Funeral services took place June 8 at City, the Rev. O. B. Anderson officiating. Mrs. Nelson was a native of City. In June last year, being a widow (Mrs. Pruitt), she married Nelson. Her health had been steadily declining for many months prior to her death. She is survived by her husband and two children.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to: Placement Service of the E.L.C. National Office, 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad in answering.)

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Brahms: O Jesu, Joy of Loving Hearts
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Businesses

or sale—complete modern resort and ern farm in a 63 acre unit. Fine condi- 10 modern cottages; 11 fine boats and other equipment. Owner will stay on for season. Becker Co., Minnesota. 316-8C

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or sale—Modern, self-service, neighbor- d grocery store located in good district outh Minneapolis, Minn. Fixtures and k for sale at cost; reasonable rent for e and living quarters. Owner retiring for ons of health. 316-13C

recreational center located in southwest nesota consisting of lunch counter with d business and 4 Brunswick alleys now ing 34 league teams. Newly remodeled. udes automatic ball lifts and new kick cs. 316-14C

audromat in thriving city in southern nesota for sale. Lutheran churches. Show- good income. 316-15C

ocker plant for sale. West central Minn- a. Lutheran community. 300 lockers, e volume of processing for home freezers.

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For sale—Christian book store and gift shop in eastern North Dakota. Lovely loca- tion. Beautiful city of 7,000—about 50% Lutheran. 316-17C

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Farm for rent: 240 acres, good for stock, having hay and pasture, productive soil, good buildings, on black-top highway, 3 miles from Lutheran church, and school bus by farm. Yellow Medicine Co., Minn. 316-18A

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Elementary grade school position wanted in graded school in southern Minnesota Lu- theran community. Graduate of Minnesota State Teacher's College; experience in grades 1-8. 316-19D

High school instructor desires position in Minnesota or some nearby state for com- ing school term. Qualified to teach in biology,

phy. ed., social science, or any type of coach- ing. Prefer physical education field. 316-20E

HELP WANTED

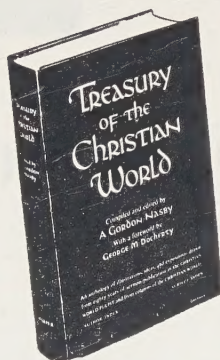
Wanted—Superintendent for a 22-bed Protestant hospital in county seat town of 3,000 in northeastern South Dakota. ELC church in city. Salary open. 316-21F

Wanted for the coming school year at Lutheran academy, two commercial teachers, science and math.; school nurse. Good Lu- theran community with strong ELC church. South Dakota. 316-22F

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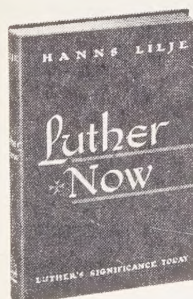


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